THE WESTERN LUMINARY.

"THE LAMB IS THE LIGHT THEREOF."—Rev. xxi. 23.

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EDITED BY

J. Breckinridge & J. C. Harrison.

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For the Luminary.

REVIEW.—No 1.

"Report of the Commissioners, appointed by the General Assembly of Kentucky, at their October session, 1821;" &c. &c.—pp. 27.

The subject of this paper is one of the very first importance. The discussion too, is conducted, with no inconsiderable ability. The wonder then, is—that the Report was never acted on by the General Assembly—that it never has led to the adoption of a system of common education, in a state which plumes herself upon her democratic government, and whose principles of equality can only be kept alive by the intelligence of her sons.

It is not the object of this review, to extol the abilities of the writers of the paper before us. We have in view something, far more important than this. We would urge the adoption of the sentiments contained in this paper; in order that the freedom we boast may be freedom indeed—and that neither a despotism, or anarchy, which is worse, may at any future period of ignorance and corruption, be established upon the ruins, or upon the abuse, of the government we now enjoy.

Undoubtedly it is time for men to wake up! It is time for them to begin to apprehend, in truth, what Liberty is! .....Is it true that the mere fact that neither a monarchy, nor an aristocracy (commonly called such) is established in our land; constitutes that land, the home of Liberty?.....That country which, *virtually, is ruled by the few—is an aristocracy*: And that country which, *virtually, is governed by a single individual—is a monarchy*, by whatever *name* its ostensible system of administration may be distinguished.

True liberty resides in the mind. The man who implicitly obeys *another* is not the less a slave—because he obeys from choice: He is indeed the *more* a slave;—for whereas any Noble Spirit, in a stern government, obeys the tyrant's mandate—simply to avoid confusion, or some other ill consequence,—this person is *willing* to obey—he is a *willing slave.*

Was *Regulus*—when he was returned to Carthage, and was suffering under Punic barbarity—*a slave?*.....Or—to come down to *Christian* heroes and martyrs—was *Cyprian a slave*—when he submitted to death, at this same Carthage—rather than worship what *fools* choose to denominate *Gods*? Or was *Athanasius a slave*—when fleeing from the man of blood, he lodged, for months, in his father's sepulchre? Or was *Chrisostom a slave*—while he was braving every danger which attended the course of duty—while he was suffering every persecution from his, and Truth's, enemies—while, like Paul, he was "fighting the good fight," and looking eagerly to the close of his powerful and dangerous labors? Or was

Luther a slave; even, although the *Papal Power* did lord it over him; considering that that Power, established as it was, upon the ignorance and fears of men—was no more able to shake his stable soul, than it would have been to "push the sun from his course?"

Liberty, then, may exist under an external tyranny.—Liberty belongs to the soul.—It may exist where outward circumstances are never so adverse: And, too, it may *not* exist in the mind of many an individual—although every thing of external circumstance, may be for it.....The people of *Athens* were *not* free! whilst they were subject to the nod of the *demagogue*—although he was of their own creation. The people of *Republican Rome* were *not* free! when, from civil turmoil and distraction, they were wont to seek refuge under the iron arm of a *dictator*. Nor could the inhabitants of *Virginia* be called *free!* when they owed the fact of their having *no* dictator amongst them—if not to the patriotic forbearance of *Patrick Henry*—at least to the enlightened nerve and patriotism of her *more aristocratic*, of her *well-born* sons, who (had even *Henry* been disposed to trample on the rights of the people) would have resisted *him* unto the death, and have aroused against him the sleeping multitude!.....No people can be said to be *a free people*—unless they *know, appreciate, and love, both liberty and law*; which, at last, (if they are not the *same thing*) are at least different *branches*, of one and the same, peerless possession!

To us it seems, that that land where men are truly free—is the land in which a vast deal is not said about liberty—or in which, at least, a vast deal is not said, in a spirit of heat or contention. In the land we are *supposing* —(for indeed we fear it hath not hitherto existed in the world); men would know their rights, and would hold them dear; and whilst they would appreciate *their own*, they would likewise hold sacred, the *rights* of *others*.—Liberty, therefore, is not the privilege of doing all one *pleases*; it is the *right*, to do whatever you choose—so long as you abstain from invading what belongs to other people.

Liberty, then, supposes information. Nay it is needless to compliment me upon the possession of liberty; whilst I have not yet learned, what the thing is.—*What are my rights?* Upon this question my understanding must be informed; or else I know not what belongs to me, when it is invaded—or when it is respected by my fellow men.

Ah! what poor materials the demagogue would have to work upon; if every citizen really understood his rights? In this case, when the citizen was told that all he should hold dear was invaded with ruthless hands by those in authority—when in truth no such injury was done, no such encroachment meditated; he would not become needlessly disquieted—would not suffer himself, improperly, to rise into indignation against his rulers; but he would only spurn, with indignation or contempt, the man who, thus, would be elevated in the land, at the expense of *his* understanding and of *his* honest feelings, so shamefully abused.

And as the Citizen, in this case, could not be moved seriously, at every idle, or wicked appeal; so would he need but *little* appeal—where appeal indeed was necessary, or rightful.—He would soon *discover it*—where his rights were assailed, by men in power, or by men out of power; and *seeing*, he would also *feel*; (For as *just* education would *enlighten the mind;* so would it also *inspire the heart*): Yes; *he would seek—he would feel—he would have his energies moved, and his arm nerved*, in defence, not of the name only, but of the *essence*, of freedom.

These are views which, we think, we may safely hazard. We are

aware, indeed, that we may be reminded of what many are in the habit of repeating as a truism—"*That freedom is a boon only to be retained, (where men have it) by incessant jealousy and watchfulness!*"—But although this maxim, properly understood, is both true and valuable; yet, like other good maxims, it is liable to no little abuse; and the *jealousy* with which liberty (as that with which other beloved objects), *is guarded* may become *excessive*, so as to produce *injurious consequences*.—Look, for example, to the case of the *Just Man*, in the *Athenian Republic!* Was *Aristides* one, who should have met the fate of banishment? Would he thus have been confounded (devoted friend to his country as he was) with that country's foes? Thus to put on a level, the evil and the good, the hateful and the excellent, the most atrocious enemies and the most ardent friends of the state; is to stab the common weal.

Sound information generally diffused—a substantial education, extended to the great body of the Republic's Sons; if not the the Grand Panacea—is at least the most likely means of *curing*, or *anticipating*, the two extremes of political disease in such a country as ours—excessive confidence in public servants, together with the want of sensibility to the public danger; and excessive jealousy of those whom we have elevated to *serve* us, together with an ungrateful indifference toward even such as *have* served the state with the greatest fidelity and effect.

So far then, is the Report of our Commissioners, together with the System of common education at large—worthy of no common attention and regard, from a public disposed to be liberal.—For, as without knowledge, there can be no true liberty; so will it (we trust) strike almost every reader, that it is now time that Kentuckians, already ranking high in the Union, should become, in the information of her people, at least equal to those "Northern Hordes"—not of *Vandals*, but of *Spartans*—amongst whom our young Independence was, perhaps, measurably nurtured.

A Friend of Knowledge.

"Learn daily more of Christ and more of thyself, else thy other studies will profit little." MEIKLE.

For the Luminary.

ON LIBERTY.

"The *natural man*," says Wesley, "*neither* fears nor loves God: One *under the Law fears* Him: *One under Grace loves* Him. The first has no light in the things of God, but walks in utter darkness: The second sees the painful light of Hell: The third sees the joyous light of Heaven. He that *sleeps in death*, has a false peace: He that *is awaked*, has no peace at all: He that *believes*, has true peace—The peace of God, filling, and ruling his soul. The *heathen*, baptized or *un*-baptized, hath a fancied liberty, which is indeed licentiousness: The *Jew* (or one under the Jewish Dispensation) is in heavy grievous bondage: The *Christian* enjoys the true 'glorious liberty' of the Sons of God."

The true glorious liberty of the sons of God!—Now this is evidently the genuine happiness! that to which all should ever be striving to attain!

To obtain what the world denominates *liberty*, what oceans of blood have been spilt; what worlds of toil have been undergone; what transports of ardor—what persevering continuance—have been manifested?

Yet what is this world's liberty, in comparison with that which Christ gives to His Disciples?—Does your liberty, Successful Patriot—*emancipate the soul?* Does it free the soul from the bondage of Satan, that tremendous tyrant of the earth—whom few regard in his true character, but who is *therefore* but the more formidable?

We will not say of the liberty which

the Patriot Soldier fights for—and for which the patriot sage toils so patiently and stoutly,—that it is only, when fully obtained, the privilege of *sinning in the way which one prefers:* We will not say this;—because God neither does, nor permits to be done—what so directly conduces to the advancement of His Cause on earth, (as does the establishing, or the maintainance of liberty in any country),—*without approving of the thing thus done, for good:* But then we *will* say—that earthly *liberty* (if in this comparison it deserve the name) is as far inferior to the liberty of the glorious gospel—as Eternity is geater than time—or as Heaven is more joyous than earth!

Even here—what is it that the saint obtains, while he is freed from the ruling power of sin? He has the Blessed Son of God, for his Captain in spiritual warfare. And although he has remaining corruptions—and although he has to struggle with life's difficulties as well as other men; yet must he not be inspired with the Spirit—to strive with those corruptions not yet fully expelled—and to brace himself against those difficulties. for wise purposes permitted to beset his way, while he is assured that he shall come off "more than conqueror through Him that loveth him?"

But look to the next state of being! —How happy for the child of Heaven! —*There* shall he be fully emancipated from the very last remains of sin! *There* shall he be freed from the last difficulty—for "death" the "last enemy" shall have been "destroyed!"..... Now will not this be *liberty indeed?* For if the very *anticipation* of such a state of things, can do so much for the "*Church Militant*," what must the thing itself prove to the "*Church Triumphant?*"

Reader! may this glorious "liberty" be ours, "wherewith *Christ* maketh free." X. Y.

BIOGRAPHY.

The Life of William Hey, Esq. F. R. S &c. By John Pearson, F. R. S. F. L. S. M. R. I. &c.

From a review in the Christian Guardian.

"William Hey, the third son of Richard and Mary Hey, of Pudsey, near Leeds, was born August 23, O. S. (Sept. 3,) 1736. At the age of four years, as he was cutting a piece of string, the point of the knife penetrated his right eye, and totally destroyed its power of vision. His father was much affected by the simplicity of his reply to a question respecting the sight of the injured eye: "He saw light," he said, "with one eye, and darkness with the other." When he was between seven and eight years of age, he was sent to an academy at Heath, near Wakefield, where he was particularly noticed by his tutor, Dr. Dodgson: indeed, his unwearied application and perserving industry merited and gained the kind attentions of all his masters. When speaking on this subject, he has been heard to say, that he was never punished but once during the seven years that he remainded at school, and the occasion of that was his not divulging (when monitor) the fault of a schoolfellow. At this early period he displayed a great love of learning and science, which increased with his years, and was conspicuous through every subsequent period of his life. The assiduous care of the parents of William Hey to form his moral character, was eminently successful: he was never known to utter a falsehood; and such was his dutiful and affectionate regard to them, that his sister cannot recollect his having been ever accused of a single act of disobedience to his father or mother. But the instructions of these worthy persons did not terminate in teaching him a sacred regard to truth in his words, fidelity and uprightness in his conduct, and the duty of cheerful obedience to themselves: they incul-

cated, both by precept and example, the important obligations of religion, the fear of God, the importance and advantage of public worship and of private devotion: and so strongly was his mind impressed by their injunctions on the subject of this duty, that on no occasion would he tolerate the omission of it. Habits of piety, formed thus early, lost none of their beneficial influence with his advancing years: his adult age was distinguished by self-government, temperance, purity, and a conscientious regard to his several duties; and over his more mature and declining years, the power of religion shed a bright and increasing influence, which actuated and adorned every subsequent period of his life, and conducted him through those various scenes of useful exertion, which procured for him a just veneration while living, and crowned his memory with honour."

To this assidous care of the parents of Mr. Hey to form his moral character, and to inculcate right habits and views in very early years, his extraordinary eminence in subsequent life is, under the divine blessing, especially to be attributed. His father was in the habit of warning his son against three things especially;—against being involved in debt; against intoxication; and against concealing their affairs from those to whom it was their duty and interest to open them.

"At fourteen years of age he was placed as an apprentice with Mr. Dawson, surgeon and apothecary, at Leeds, and during his apprenticeship obtained the approbation and secured the permanent esteem of those with whom he resided: his moral conduct was irreproachable, and his attention to the duties of religion regular and exemplary. With a mind well regulated, and under the direction of principles firmly established by careful study and due reflection, he went to London in the autumn of 1757, to complete his professional education under the able teachers, which at that period, adorned their profession in the metropolis. Mr. Hey was attached to his studies; he was actuated by an ardent thirst after knowledge, and a steady determination of becoming master of every subject to which he applied. It was a matter of duty with him to acquire a thorough knowledge of the profession he was to exercise, as far as that might be attainable, and he writes thus to his parents after his arrival in London:—"I would spare no pains to qualify myself for that state of life to which the providence of God has called me, and then trust him with the success of my endeavours." His assiduity, during this period, was exemplary, since he seldom employed less than twelve hours, daily, in the lecture and dissecting rooms, during the whole winter.

"While Mr. Hey was pursuing his endeavours with indefatigable industry, he was never influenced by his avidity of information, nor the less rational allurements presented by the metropolis, to deviate from his sense of the duty he owed to the Supreme Being, nor to violate the moral obligations of Christianity. The gentle persuasions, or the scoffs and ridicule of his fellow-students, were equally resisted by his unbending mind. He was kind, friendly, and obliging, in every thing that had utility for its object; but against the seductions of vice he was firm and inflexible."

"During the time of his apprenticeship with Dr. Dawson, he never omitted the duty of private prayer, on rising in the morning and retiring at night. This custom exposed him to the scoffs and ridicule of his fellow-apprentice, who would introduce the servant boy into their bed-room to join with him in his mockery of this religious service; but William Hey was not to be intimidated into a dereliction of his pious habits by the impulse of shame, or the dread of contempt. He persevered steadily in his duty; and his

firmness soon induced these inconsiderate young persons to desist from their improper behaviour towards him."

"Mr. Hey prescribed to himself, while yet a young student, certain rules for the regular dividing of his several employments, and the improvement of his time. He rose early in the morning, and continued this practice, when in health, to the end of his life. He so arranged his occupations, that a particular portion of the day was appropriated to each; and, as far as the nature of the various objects of his studies would admit, he adhered to the rules he had imposed on himself with the most scrupulous exactness. The sabbath-day was strictly and entirely devoted to the service of Almighty God. He never went to the dissecting-room, nor would he accept any invitation to visit on that day, that he might not be tempted to deviate from his customary practice of attending divine worship three times; nor disturb his serious frame of mind by the interruption of unprofitable conversation, or the intrusion of worldly concerns. He has been often heard to say, "that his sabbaths were the happiest of his days during his residence in London, and that the complete suspending of all his secular pursuits, prepared him to resume his studies with renewed ardour and alacrity." On leaving London, he reflected with emotions of gratitude on the goodness of God, which had been manifested to him during his stay in that city. He had been preserved from falling by the various temptations to which his situation had necessarily exposed him. His health had suffered no interruption by his constant and intense application to study; nor had his religious principles been impaired by the conversation or example of his fellow-students; and although he had been frequently obliged to pass through streets inhabited by the most depraved characters in the metropolis, at all hours of the night, yet he never experienced any molestation. Hence he was induced to express himself, in the words of the royal psalmist, "He hath showed me marvellous great kindness in a strong city."

In a letter written to his son at college, near forty years after, which refers to this period, he says,

"No desire of academical honours should lead a young man to injure his health by study; and no fear of want of success should deter him from a proper attention to the duties of his station.

"There is such a pride in some students, that they will take no pains, because they find they are incapable of attaining a high rank in the university. Be content with a low rank, if Divine Providence has made you incapable of a high one. But remember that one talent is to be improved as well as ten. When I was a student, I always endeavoured to be at the head of my class. This diligence ensured me the regard of my teachers, and preserved me from many rude attacks from my equals. This I experienced very much when engaged in my medical studies at London, where I could not meet with one serious young man in my own profession. But, as I took such pains that my fellow students were obliged to consult me in their difficulties, I preserved a considerable check upon their conduct. A serious young man who followed me did not escape so well. His fellow-students at St. George's Hospital tossed him in a blanket. In your pursuit of knowledge, let it be your principal concern to gain clear ideas of what you learn. The design of mathematical and philosophical studies is to enable a man to reason well. This does not arise from the mere power of solving a hard problem, but from a habit of reasoning carefully, and arranging our ideas and arguments with scrupulous care."

(To be continued.)

TRINITARIANS RATIONAL.

Extract of a sermon delivered by W. T. Brantly, A. M. pastor of the baptist church, Augusta, Georgia.

Of all the reasons for believing in a Trinity of persons in the Godhead, I can conceive none more unequivocal than that which is contained in the great commission issued by our blessed Lord—Mat 28. 19. Every baptism contains a distinct recognition of this sublime truth. It commenced its course with the first propagation of the gospel, and was incorporated in the credentials of the apostles. It laid its deep impressions upon the yielding, tender hearts of those who embraced the salvation offered through the Redeemer. It was the music that filled their ears when they consecrated themselves to God, and abjured forever a sinful world. It was the dear theme, the echo of which moved softly over the baptismal wave from the eastern Jordan to the remote western Tiber. It seemed to preside when the soul was initiated into the kingdom of Christ, to cast a bright ray over the rough passage of the pilgrim, to smooth the cruel asperities of his way, and shed a glory upon the horrors of martydom. Where is the man who would have quenched the estacy of such a bliss? Who would have silenced the voice of that melody which the Triune God inspired? Ah! my brethren, the notes of that sacred anthem have grown into the perfection of immortality! those happy spirits who bowed to the Eternal Three, are now reposing in the plenitude of that joy, the earnest of which they tasted here below.

This doctrine has been the prevailing feature in the creed of all those who have adorned the christian name from the earliest ages. Nearly all that is great and useful in christian morals, has emanated from the advocates of this sentiment. If you inquire for permanent churches and orderly communities of christians, you will find them among Trinitarians. If you ask for Zion's prosperity and the history of religion's progress, the holy men who prayed and loved, and the holy women who wept and interceded, you shall find them among the Trinitarians. If you cast your eyes upon the darkest ages of the church, and find amidst the immense rubbish of papal corruptions here and there gems of piety—they are Trinitarians. If you pause to contemplate the reformation, and view the men over whom discretion and fortitude presided, and among whom virtue had her highest exemplifications, —they, too, were Trinitarians. If you survey the monuments of more recent date, look around upon the movements of ardent benevolence, see the east beginning to glow with a new dispensation, and hear from remotest islands the echo of salvation—Whose labors have accomplished these things?—Whose high and disinterested love, has reached and irradiated these abodes of cruelty and death?—They are Trinitarians. And if we think of the countless multitudes who will pass through their great tribulations, wash their robes, and make them white in the blood of the Lamb, who will assume the long white robes, appear in shining ranks, and press the paths of immortality,—they will be Trinitarians.

Greek Newspapers.—The following newspapers are now published in Greece;—At Messolonghi, the "Greek Chronicle," in Greek; the "Greek Telegraph," in several languages; at Hydra, the "Friend of the Laws," in Greek; at Athens, the "Athens Free Press," in Greek; at Psara, the "Psara Newspaper," in Greek.—*N. Y. Spect.*

Let knowledge conduct thee to faith, and faith to hope, and hope to love, and love to holiness, and holiness to happiness and glory.

THE LUMINARY.

LEXINGTON:
WEDNESDAY, DECEMBER 22, 1824.

The following prospectus of a periodical publication on Biblical Literature at Princeton, N.J. by Professor Hodge, we consider the germ of the most interesting and important results. It has long been a desideratum in the religious world, to put into circulation by able hands such a work as this promises to be. The distinguished attainments, the lovely spirit, and high office of Professor Hodge, peculiarly fit him for the Editorial direction of such a work. It may not be generally known that he presides over the Department with which this work is connected in the Theological Seminary at Princeton.—The helps to be derived from his learned and venerable co-adjutors, and from the best theological library in America, are no small recommedations to his enterprise. Every clergyman and layman who can command the price of the work, should be in possession of it. And we are persuaded that the Presbyterian church of the U. S. by which the Seminary was established and is now sustained, will not suffer such an effort to fail of its vast and beneficial ends, for want of patronage.

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PROPOSALS

For the periodical publication of
A Collection of Dissertations,
PRINCIPALLY
IN BIBLICAL LITERATURE,
BY CHARLES HODGE,
Professor of Oriental and Biblical Literature in the Theological Seminary at Princeton, N. J.

This work is intended for a field, which, it is believed, is, in this country, at present unoccupied. It is designed as a vehicle, by which information contained in expensive and rare volumes, may be conveyed to the Biblical Students; and to serve, in some measure, as a substitute, for the possession or perusal of works, which, though valuable upon many accounts, it may neither be easy nor desirable to put into general circulation. That there are in such works, many important *Dissertations*, which it would be exceedingly useful to disseminate, cannot be questioned. It is therefore proposed to publish in quarterly numbers a series of Treatises selected from distinguished authors.

This work, may occasionally contain, discussions of doctrinal points, and disquisitions on Ecclesiastical History; but it is principally designed to excite a spirit for Biblical studies, by circulating information on the Criticism of the Text—on the ancient versions—on Critical Editions—to furnish discussions of a Hermeneutical character—to bring forward interesting articles on the manners, customs, institutions, and literature of the east—on various points in Biblical Antiquities—and on the Literary History of the sacred Volume. To present Exegetical Treatises on important passages of Scripture—Biographical Notices of Biblical writers—accounts of the most important Biblical works, &c.

This work is not intended to be original in its general character, but to consist of selections from the writings of the most distinguished scholars. The authors from whom these selections will be mode, are the most celebrated British writers, and the Oriental and Biblical Scholars of the Continent; as well those, who have within the last fifty years, become so justly distinguished, as those of an earlier date.

It is not to be expected that the doctrinal opininions presented in a work, the contents of which, are to be derived from so many different authors, will at all times be either consistent

with each other, or conformable with those of the Editor; yet it will be his object to preserve it, on the one hand, from any thing sectarian, and on the other, from such latitudinarian discussions as are likely to have an unfavourable tendency.

From the numerous volumes afforded by the several libraries to which the Editor has access—from the works of modern critics already received, and from others he is in daily expectations of receiving, it is believed a selection may be made, which will prove generally useful. Not only in making these selections, but in the work of translating (which will be the most laborious part of the enterprise) he will have the assistance of several of his friends, and in the German the aid of one or two gentlemen to whom that language is vernacular.

That there is need in our section of the Church of a work of this nature, very few will deny. It is manifest that we are falling behind our age in this species of literature. The difficulty of procuring books, or the disinclination to read any thing not written in our own language, has led to a lamentable neglect of an interesting department of Theological learning. An attempt, therefore, in any measure, to remedy this evil, must commend itself to those who believe that the interests of piety, are intimately connected with the state of knowledge in its teachers.

As this work is intended for a class of readers which is not very numerous, and as it will be one of considerable labour, and no emolument, it is hoped that those who are interested in advancing the cause to which it is devoted, will extend it to the favour of their patronage.

CONDITIONS.

I. To be published quarterly, in numbers of 150 pages octavo, handsomely printed on fine paper, at one dollar per number, or four dollars per year, payable on the delivery of the first number.

II. Any individual responsible for six subscriptions will receive an additional copy gratis. No subscription can be taken for less than one year.

The accompanying extracts of a letter from Mr. Holmes, of the Monroe Station, in the Chickasaw nation of Indians, was written without any expectation of its being published—as is intimated in another passage, by the writer. But it presents this dear young man, lately drawn from from the joys of a refined home, and the walls of the theological seminary, in so interesting, simple, and noble a light, that we cannot forbear to give it to our readers. It is stated by him that they arrived a short time before he wrote with 45 of the cattle which had been given to the mission by the friends of Indian civilization and conversion in this vicinity.

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"*Nov.* , 1824.

"When you are informed that I have been labouring hard all day in mixing mortar and daubing my hut, you will doubtless excuse my rough and hasty sketch. This is new employment to me; but as I have enlisted in the Missionary cause, I must expect hardships. They commenced before our arrival, and I expect will never cease; but the promise—"as thy day is, so shall thy strength be," is sufficient support. A few miles west of Tuscumbia, Alabama, we entered the Chickasaw nation.—The evening before we entered being the first Monday in the month, we attended a missionary prayer-meeting.—Never before did I experience such feelings as on that occasion. Standing on the confines of a Heathen Land, and casting my eyes over that vast region, where darkness and death reign with uncontrolled sway, I felt truly awful, and was forced to exclaim, O Lord! How long?—I

could then fully enter into the spirit of that precious hymn—

"O'er the gloomy hills of darkness,
"Look my soul, be still, and gaze."

"For more than a week we were travelling among Indians, over wretched roads, and frequently through immense swamps, where nothing guided us but the sun. Our principal food was sweet potatoes, and sometimes even these were wanting. One day our first meal was served up at dark in the evening, and although prepared by ourselves of homely materials, still it was very thankfully received—I am confident that I never craved God's blessing with half the earnestness when there was a profusion of the richest dainties placed before me, as I did when there was nothing but a small potatoe. My great exposure, particularly at night, produced a severe cold, from which I have not yet altogether recovered—but from the little experience I have had, I am led to conclude that as it respects bodily strength I am qualified to be a missionary.

"On the 9th instant we arrived at Monroe, and had a delightful meeting with our dear brethren and sisters. Brother Wilson immediately resigned the school to my care, and I have now had ten days experience in the enviable employment of instructing these precious youth. My whole soul is wrapt up in my little charge—it consists of abont 40 members—many having been detained at home by sickness.—The majority are very promising, and if I am not mistaken there are some Catharine Browns among the females. One of them is expected to make a profession of religion on to-morrow week, which I hope will make a deep impression upon her companions, as it is the first instance of conversion among the natives at this Station. She appears to be an humble follower of the Lamb. —I am certain you would have been affected if you had seen her weep bitterly in the presence of above a dozen scholars, a few days since as I conversed with them on the love of Jesus. I have frequently been melted into tears to hear a little group of them without any assistance uniting in singing some of the tender and pathetic hymns they have committed to memory. A very favourite one with them begins with—"Jesus! my all to Heaven is gone."

"We would all be very glad to see you here, and I am sure you would be highly gratified with your visit. Every thing is carried on with such order, there is such harmony amongst the missionaries, and the children are so interesting—that we almost enjoy a little Paradise. I know not how I can ever leave the place, and indeed until Providence make the way as clear for my departure as it was for my coming, thro' God's grace, this shall be my station."

PRESIDENTIAL ELECTION.

Of the 36 electoral votes of New-York, Mr. Adams received 26, Mr. Crawford 5, Mr. Clay 4, and Gen. Jackson 1. It is now certain that Mr. Clay will not be returned to the House of Representatives, where the choice of a President must eventually be made, between Mr. Adams, Gen. Jackson, and Mr. Crawford.

UNIVERSITY OF VIRGINIA.

Extracts from the Report of the Rector and Visiters,—Oct. 5, 1824.

"From the accounts and estimates rendered by the Bursar and Proctor, it appeared, that on the last day of the preceding year, 1823, the funds in hand, and due to the University of the last loan, and of the arrearages of subscriptions, would be sufficient, when received, to pay all debts then existing, on any account, and to leave a sum of about $21,000 applicable to the building of the library, which, with the sum of $19,370 40 1-2 already paid, or provided, for that edifice, would put it

into a state of safety and of some uses, until other and more pressing objects should have been accomplished. They considered the University, therefore, as having had in hand, on the first day of the present year, 1824, the annuity of this year, (clear of all prior claims,) as a fund for defraying the current expenses of the year, for meeting those necessary towards procuring professors, paying any commencement of salaries, which might be incurred, to the end of the year, and to leave a small surplus for contingencies.

"They found, from a view of the future income, consisting of the annuity, and such rents for buildings as may be reasonably required, that it would not be adequate to the establishment of the ten professorships contemplated by the Legislature in their act of Jan. 25, 1819, for establishing the University, but that it might suffice for instituting eight professorships for the present, and that the branches of science proposed to be taught in the University might be arranged within the competence of that number for a time, and until future and favourable circumstances might enable them to add the others, and to lighten duly the professorships thus overcharged with duties.

"They proceeded, therefore, to settle the organization of the schools, and the distribution of the sciences among them, and they concluded on the same as follows:

"In the University of Virginia shall be instituted eight professorships, to wit: 1. Of Ancient Languages. 2. Modern Languages. 3. Mathematics. 4. Natural Philosophy. 5. Natural History. 6. Anatomy and Medicine. 7. Moral Philosophy. 8. Law."

"The Visiters were sensible that there might be found in the different Seminaries of the U. S. persons qualified to conduct these several schools with entire competence, but it was not probable that they would leave the situations in which they then were, nor honourable or moral to endeavour to seduce them from their stations; and to have filled the Professional Chairs with unemployed and secondary characters would not have fulfilled the object or satisfied the expectations of our country in this Institution. It was moreover believed that to advance in science, we must avail ourselves of the light of countries already advanced before us; it was therefore deemed most advisable to resort to Europe for some of the Professors, and of preference to the countries which speak the same language, in order to obtain characters of the first grade of science in their respective lines; and to make the selection with proper information, caution and and advisement, it was necessary to send an agent of science and confidence. —Francis W Gilmer, a learned and trust worthy citizen of this State, was appointed and has proceeded on the mission; and should his objects be accomplished as easily as expected, we count on opening the Institution on the first of February next."

From the (Richmond) Family Visiter,— December 4.

The Governor's Message, and the report of the Rector and Visiters of the University, which we publish this week, will attract the reader's attention. Since the latter was written, Mr. Gilmer has returned from Europe, having accomplished the object of his mission; and it is officially announced, that the Institution will commence operations on the 1st of February next. The five professors engaged by Mr. G. are;—

Messrs. George Long, for *Ancient Languages*,
George Blacterman, for *Modern Languages*,
Thomas H Key, for *Mathematics*,
Charles Bonnycastle, for *Natural Philosopy*,—and
Dr. Robley Dunglision, for *Anatomy and Medicine*.

Amherst Collegiate Institution.—From a catalogue, lately published, it appears that this institution contains 136 students. Seniors 25—Juniors 41—Sophomores 31—Freshmen 39. The academy, connected with the college, contains 92 students,—58 of whom are engaged in the study of the languages. [*Oracle.*

Williams College—The whole number of students, according to the Catalogue just published, is 225, viz. Medical Students 94; Seniors 25; Junoirs 39; Sophomores 44; Freshmen 23. *Bost. Rec.*

Dartmouth College.—The whole number of students, according to the Catalogue just published, is 228, viz. Medical Students 78; Seniors 25; Juniors 37; Sophomores 44; Freshmen 44. Of the undergraduates, we are informed, 55 are hopefully pious. *Ib.*

Graduates in 1824.—Union College, 79, Yale 68, Harvard 67, Nassau Hall 37, Brown 41, N. Carolina 34, Dartmouth 28, Dickinson 24, Middlebury 24, Transylvania 24, Columbia 22, Hamilton 17, Amherst 17, Jefferson, Penn. 17, Williams 15, Pennsylvania 14, Bowdoin 13, Vermont 9, Washington, Penn. 6, Cincinnati 4, Waterville 3, Alleghany 1.—Total 574. *Ib.*

Blacks in Providence.—A census of the blacks was recently taken in Providence, R. I. under the direction of the town council—the number was found to be twelve hundred. Within the last two weeks, many of them have gone to New-York with a view to embark for Hayti. *Trenton Fed.*

LEGISLATUTE OF VIRGINIA.

From the Treasurer's Report, it appears that the balance in the Treasnary on the 30th of September 1823 was $33,037:19—that the receipts of the year ending 30th of September 1824, were $493,014:05, and the disbursements during the same period, $467,383:52—leaving a balance of $63,667:72. This balance he states, is subject to a deduction of $13,063:10, on account of subscriptions to the Washington Monument. *Fam. Vis.*

Imprisonment and insult of an American Naval Officer.

Extract of a letter from an American Officer on board the U. S. ship John Adams, to his friend in Baltimore, dated, "Passage Island, November 10th, 1824."

"You will, no doubt, hear a great noise about Commodore Porter taking a Spanish town in Porto Rico—the circumstances are briefly these:—The governor *imprisoned* the commander of one of the small schooners under his command, and allowed him to be *grossly insulted.* As soon as he heard of it, Commodore Porter proceeded there with two schooners, and the boats and part of the crew of this ship—he took two of their batteries, spiked the guns, and marched with two hundred men to the town (Faxardo) about two miles in the interior—he there found the Spaniards drawn up to give him battle, halted his men within pistol shot of their forces, sent a flag ordering the governor and the captain of the port, the two principal offenders, to come to him and make atonement or have their town burnt—they choose the first, and in presence of all our officers, begged pardon of the officer insulted, expressed great penitence, and promised in future to respect all American officers, who might hereafter visit the place.

"The Commodore then marched into the town merely to show them that he had them in his power, and then returned to the boats and left the place. —No disturbance took place, and not a man left the ranks from the time they landed until they embarked, having been more than three hours from their vessels.—Self defence rendered it ne-

cessary to spike their guns, and this is all they can complain of—they had by some means been apprised of our intention of visiting them. The population of the place is about two thousand—the country very thickly settled—before we left them, a force three times our number, with a field piece, had assembled, and in the presence of, and within pistol shot of this force, our commodore made them humble themselves."

French Squadron.—Capt. Cook, from St. Thomas, informs that the Volant, of Boston, brought information to that place, that a French squadron of 17 sail, had taken troops on board at St. Pierres, Mart. and sailed about the last of October for St. Domingo. A French frigate and schooner sailed about the same time, from St. Thomas, said to be bound to St. Domingo.

National Gazette.

FRUITS OF HEATHENISM.

Sale of children in Malabar.

Malabar children are generally a cheap commodity at Anjino. At the end of the rainy season, when there was no particular scarcity in the interior country, I purchased a boy and girl, about eight or nine years of age, as a present to a lady in Bombay, for less money than a couple of pigs in England. I bought the young couple, laid in two months provisions of rice and salt fish for their voyage, and gave each of them four changes of cotton garments, all for the sum of twenty rupees, or fifty shillings. English humanity must not pass a censure on this transaction; it was a happy purchase for the children; they were relieved from hunger and nakedness, and sent to an amiable mistress, who brought them up tenderly, and on leaving India, provided for their future comfort; whereas, had I refused to buy them, they would assuredly have been sold to another, and probably would have experienced a miserable bondage with some native Portuguese Christian, whom we do not reckon amongst the most merciful task masters. A circumstance of this kind happened to myself: sitting one morning in my verandah, a young fisher women brought a basket of mullets for sale; while the servant was disposing of them, she asked me to purchase a fine boy, two years of age, then in her arms. On my upbraiding her want of maternal affection, she replied, with a smile, that she expected another in a few weeks. and as she could not manage two, she made me the first offer of her boy, whom she would part with for a rupee. She came a few days afterwards with a basket of fish, but had just sold her child to Signor Manuel Rodriguez, the Portuguese linguist, who, though a man of property and a Christian, had thought it necessary to lower the price half a rupee. Thus did this young woman, without remorse, dispose of an only child for fifteen pence.—*Forbes' Oriental Memoirs.*

FRUITS OF MISSIONS.

From the last Report of the New-Hampshire Missionary Society.

A man, sixty years old, unable to read the word of life, too poor to clothe himself to appear decently in the house of God, and having attended no religious meeting for seven years, was searched out by the ever vigilant eye of female benevolence, and suitably clad for the house of God. The very first time he attended public worship the word was blessed to his awakening. In the light of the sanctuary, he saw himself to be a vile sinner, on the borders of the pit, seeing no way of escape. His conviction appeared to be clear and deep, and his anguish of soul great. Having never learned to read, he was very solicitous to have others read to him the sacred Scriptures. So great was his mental distress, that he could scarcely eat or sleep for

several days. In a few weeks, however, the Lord in mercy appeared for him, gave him relief, as your missionary states, and put into his mouth a song of praise unto our God. That same poor old man is now a member of the holy communion. How important is a seat in the house of God! How blessed is that charity, which clothes the poor and conducts them to the sanctuary! How extensively useful is that charity, which provides missionaries to go into the courts of the Lord, and to publish the good tidings of great joy, in the ears of the poor, who have been clothed and brought thither by the hand of christian benevolence!

LIBERALITY OF A POOR BLIND GIRL.

A blind girl brought to a clergyman thirty shillings, for the Missionaries of the Society. The Clergyman, surprised that she should offer him so large a sum, said to her, "You are a poor blind girl, you cannot afford to give thirty shillings to the Society." I am indeed Sir," said she, "as you may see, a blind girl; but not so poor, perhaps, as you may suppose me to be; and I think I can prove to you, that I can better afford to give these thirty shillings, than those girls can who have eyes." The clergyman was, of course, very much struck with her answer, and said, "I shall be glad to know how you make that out." "Sir," she answered, "I am a basket-maker; and being blind, I can make baskets as well in the dark as in the light. Now I am sure, Sir, in the last dark winter, it must have cost those girls that have eyes, more than thirty shillings to buy candles to see to make baskets; and so, I think, I have proved that I can afford this money, and now I hope that you will take it all for the Missionaries." Whose heart is not moved by such an instance of exalted Christian Charity!

Rel. Intel.

INTERESTING ANECDOTE.

A lady in Bristol, (Eng.) deeply impressed with the importance of the Bible Society, determined to make personal application in its behalf to an elderly gentleman of her acquaintance, who possessed great wealth, but never contributed to objects of this nature. She was told by her friends it would be in vain, but this did not shake her resolution. She called and presented the case, exhibiting all the documents calculated to promote her object. They produced no impression. She then reasoned with him, but without effect. At length she asked him the question, "Have you a Bible, Sir?" "Yes." "What would induce you to part with it?" "I would not part with it on any consideration." "Sir," said she, "there are thousands in this land who are destitute of that which you profess to prize so highly. A trifling portion of your property would supply a fellow creature with the book which you would not part with on any consideration." This appeal produced the desired effect. The gentleman however concealed his feelings, and simply asked, with an air of indifference, "What do you think I ought to give." Supposing that he was balancing between a small sum and an absolute refusal, she replied, "We receive any sum, Sir, however small." He then went to his bureau, took a bag of guineas, and began very deliberately to count them upon the table—one, two, three, four, and so on. After he had proceeded some time in this way, the lady, presuming that he had forgotten the subject on which she came, and was engaged in his other business, ventured to interrupt him with the remark that her time was precious, and that if he did not intend to give, she begged to be informed, that she might solicit elsewhere. "Have patience for a few minutes," he replied, and proceeded, till he had counted 73 guineas. "There, Madam," said he, "there is one guin-

ea, for every year that I have lived; take that for the Bible Society."

N. Y. Obs.

DESCRIPTION OF THE SAVIOUR.

The following Letter was taken from a manuscript in the possession of the present family of Killy, now in Lord Killy's Library, which was taken from the original Letter of Publius Lentulus, at Rome:

Letter of Publius Lentulus to the Senate of Rome, concerning Jesus Christ.

It being the usual custom of the Roman Governors to advertise the Senate and people of such material things as happened in their provinces, in the days, of the Emperor Tiberius Cæsar, Publius Lentulus, President of Judea, wrote the following Epistle to the Senate concerning our Saviour:

"There appeared in these our days a man of great virtue, named JESUS CHRIST, who is yet living among us, and of the Gentiles is accepted for a prophet of truth; but his own disciples call him the Son of GOD. He raiseth the dead, and cureth all manner of diseases; a man of stature somewhat tall and comely, with a very reverend countenance, such as the beholders may both love and fear; his hair of the colour of a chesnut fully ripe, plain to the ears, hence downwards it is more orient, curling and waving about his shoulders; in the middle of his head is a seam or partition of his hair, after the manner of the Nazarites; his forhead plain and very delicate; his face without spot or wrinkle, beautified with a lovely red; his nose and mouth so formed as nothing can be reprehended; his beard thickish, in colour like his hair, not very long, but forked; his look, innocent and mature; his eyes grey, clear and quick; in reproving, he is terrible; in admonishing, courteous and fair spoken; pleasant in conversation, mixed with gravity; it cannot be remembered that any have seen him laugh, but many have seen him weep; in proportion of body, most excellent; his hands and arms, most delectable to behold; in speaking, very temperate, modest and wise; a man for his singular beauty surpassing the children of men."

The fools reproof. There was a certain nobleman (says Bishop Hall) who kept a fool, to whom he one day gave a staff, with a charge to keep it till he should meet with one who was a greater fool than himself; not many years after the nobleman fell sick, even unto death. The fool came to see him; his sick lord said to him, "I must shortly leave you." "And whither are you going?" said the fool.—"Into another world," replied his lordship. "And when when will you come again; within a month?" "No." "Within a year?" "No." "When then?" "Never." "Never!" said the fool: "and what provision hast thou made for thy entertainment there whither thou goest?" "None at all." "No!" said the fool, "none at all! Here, then, take my staff; for with all my folly, I am not guilty of any such folly as this."

Mr. Burke, speaking in the year 1793 of the Count d'Artois, now Charles X. King of France, drew the following character of him. "He is eloquent, lively, engaging in the highest degree, of a decided character, full of energy and activity. In a word, he is a brave, honourable and accomplished cavalier." *Nat. Gaz.*

A law suit was determined some few years since in Upper Saxony, which lasted so long, that four judges, sixteen barristers, and 9 attornies, who were engaged in it, died during the process.

Ib.

HENRY MARTYN.

The following lines were composed on reading the life of this pious, zealous Missionary. The last sentence which appears in his Diary is the following: "I sat in the orchard, and thought with sweet comfort and peace of my God; in solitude, my companion, my friend, and comforter. O! when shall time give place to eternity! when shall appear that new heaven and that new earth, wherein dwelleth righteousness! There—there shall in no wise enter in any thing that defileth. None of that wickedness, which has made men worse than wild beasts; none of those corruptions, that add still more to the miseries of morality, shall be seen or heard of any more."

Scarcely had he breathed these holy thoughts, when he was called to enter into rest. At Tocat, in Persia, on the 16th of October, 1812, either falling a sacrifice to the plague, which then raged there; or sinking under a disorder which had greatly reduced him, he surrendered his soul into the hands of his Redeemer, aged 32. Far from his native land, no friendly hand stretched out to succour him—no word of sympathy to soothe him—no human bosom, on which he could lean his head in the hour of languishing! But the Saviour, doubtless, was with his servant in the last conflict; and he with Him the instant it ended.

Alone, and dying, hadst thou not a friend,
O'er thy low couch in anxious hope to bend;
Watch thy last conflict, catch thy parting sign;
Press the faint hand, and close the expiring eye?
Wast thou alone! was not the Saviour there;
And the lone stranger his peculiar care?
Yes, He was with thee; thy Redeemer shed,
His rays of glory round thy humble head.
His Spirit led thee as thou journey'dst on,
His eye beheld thee from the eternal throne.
Thine the meek temper, thine the lowly mind,
The heart obedient and the will resigned;
Prudence, that never slept, love uncontrolled,
And holy zeal, unconquerably bold.
Not the disciple favoured of his Lord,
Spread with more fervour tidings of his word;
Not the Apostle to the Gentile world,
The Saviour's banner with more joy unfurl'd,
Than thy rapt spirit hailed the dawning day,
That shed on Pagan night the gospel ray,
Saw Bethlehem's Star arise in Persia's plains,
Heard hymns of triumph peal—"Messiah reigns:"
Beheld the Saviour's ensign raised on high,
Viewed the bent knee, and marked the uplifted eye;
Mohammed's conquests wither in the tomb,
And truth's bright rays succeed to error's gloom.
And when thy failing steps to Tocat strayed;
When the weak frame refused to lend its aid;
And the soul, anxious to begin its flight,
Sought to adore in uncreated light;
Though no loved eye was there to pour the tear
O'er thy wrecked hopes, thy meteor-like career,
Wast thou alone? when heaven to thee display'd
The crown of glory, that could never fade;
When Seraph spirits tended as thou slept,
And hymns of Zion soothed thee as thou wept?
Wast thou alone?—when God himself was there,
Heard every sigh, and answered every prayer?
No;—As to Calvary oft thou turn'dst thine eyes,
And, more than conqueror, saw'st thy Lord arise;
Saw'st that the grave, the powers of death and hell,
Against the eternal Son could not prevail;
With dauntless steps the vale of death thou trod,
And found thy home in Heaven, thy rest in God.

[*Friendly Visitor.*

——:o:o:——

"God, out of what at present seems the greatest evil can bring the greatest good and often turns our sorrow into singing."